



AMERICAN JUDAISM.

Rise, Progress, and Future of the Jews
in this Country.

RELIGIOUS PRACTICE.

Earnest Endeavors in Charity
and Education.

SOON AMERICANIZED.

Prejudice Dying Out in the Face
of Good Citizenship.BY ADAM R. FRANK,
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New York City.

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THE story of the rise and progress of the American Jewish Synagogue, and its present condition, is suggestive in many ways. It is but a comparatively few decades since the days of the Jew and the German landslide that then commenced, when the Jewish population of America began to show a marked growth. Jewish immigration can be traced, indeed, to the 17th and 18th centuries; but the Jewish families from Holland and England, mostly of Spanish stock, who settled in New Amsterdam, Newport, Philadelphia, Savannah, Charleston, Richmond, were only few in number. They contributed their quota, it is true, to the wealth, public spirit, and intelligence of their day, and embraced representatives of every profession. They did their share to promote American independence in Colonial times, and fought in the struggle of '76. But they were too limited in number to exercise much influence.

REAL DEVELOPMENT.

The real development began in the 40's, when the Jewish population rapidly rose from a few thousand families, and the revolution of '48 added thousands of resolute, energetic Germans to their midst, who soon outnumbered the English and American select contingent, and, by their enterprise and ability, helped to lay the foundations of a new era for their countrymen as well as their adopted country.

The West felt the impetus more powerfully than the East; the South, which was the earliest center for American Jewish culture, had to wait until after the war of 1861 for the growth in its Jewish population, due to immigration.

From the 40's until to-day the wave of Jewish immigration has kept pace with the general development of our country, receiving successively German, Hungarian, Rumanian, Polish, and Russian accessions—the last likely to influence American Israel as much as did the German landslide, and marks a new era in its history. The Jews of America number now about 650,000 souls. To give a faithful picture of the American Synagogue, the subject must be treated in all its ramifications. Let us consider the most important of these briefly, frankly, and justly.

PHASES OF JUDAISM.

While the Israelites of America are practically one so far as the fundamentals of religion are concerned, there are varying phases of belief and practice among them, which, however, do not assume the attitude or dignity of opposing denominations. All recognize the unity of God and the brotherhood of humanity, and hold to the moral law.

The variations are not so much in matters of belief as in matters of practice. The Jew is commonly divided into Orthodox and Reform; under the first class being included all who hold to the authority of the Bible, the Talmud, and later Rabbinical enactments; and under the second, all who fail to recognize such authority.

But these terms are misleading. The tendency in America is toward a gradual drifting away from European standards of Jewish orthodoxy; and the cultured American Jew can typify every phase of Judaism. Among newly-arrived immigrants the strict rabbinical forms are usually in vogue, and they transplant for a generation at least the phase of Judaism they were familiar with in Russia or Poland.

A decade or two on American soil works a wonderful difference, and the strict orthodox becomes what is called a conservative, to develop into the progressive or reform phase in the course of another decade. The conservative abolishes many local customs and ceremonies, introduces few changes in the Synagogue service, and becomes gradually Americanized in life and thought without having abandoned his distinctive faith and practice.

The "reformer" is the conservative of the second generation, who shortens and simplifies the Synagogue service still further, omits much of the Hebrew, introduces the organ and English or German prayers, but is none the less tenacious of Jewish essentials. The radical phase is the next station in advance, when Sunday observance is made a substitute for Saturday, with all the changes in Jewish life and customs that are therewith associated. The full-blown agnostic, who is dissatisfied with rabbinical Judaism, takes refuge in ethical culture societies. These different phases of Judaism are never sharply defined, and often all may be represented in a single congregation.

GOVERNMENT.

The Synagogue is always independent; its autonomy is preserved; its rabbi, chosen by the majority vote, is amenable only to itself, and is elected for a certain term of years. The salaries vary from \$1,000 in small communities to \$7,000, \$5,000, \$4,000, and \$2,000 per year.

The government of the Synagogue is vested

in a board of trustees, to which a school board is usually attached. There is no ecclesiastical authority or council. There is a union of about 100 congregations which supports a college in Cincinnati, whose graduates fill a goodly number of pulpits. A similar organization, but smaller, supports a seminary in New York. In addition are two Ministers' Associations, which meet in conference, but have no ecclesiastical functions.

Some idea of the financial aspect of Synagogue management may be gathered from the latest annual report of the Temple Emanuel of New York. Its receipts for the year ending May 1, 1891, were \$19,967, of which \$32,895 were from pew rents and taxes. Its expenses included \$27,000 for ministers and subordinates, \$8,582 for choir and organ, \$2,418 for religious school, \$723 hospital Saturday and Sunday, \$2,000 Salomon's services.

This is the largest Synagogue in the United States, and its members are liberal supporters of all the Jewish charities and public causes in general. It has about 500 members, mostly the heads of families.

AT WORSHIP.

The Synagogue presents a sharp contrast to the old-time temple. In many respects, particularly in the more progressive congregations, it approaches the Protestant form of service. In the more conservative Hebrew is the only language used. There may be a boy's choir, but generally the entire congregation join in the responses, the reader, or *hazan*, as he is termed, chanting the liturgy. The common prayer book, itself a mélange, the product of many centuries, is strictly followed.

Among the more Americanized Jews an English sermon is part of the service, and Bible reading in the vernacular is adopted. The traditional ritual has many beautiful selections, illustrating the breadth of Judaism, its universality, its sublime faith in the Deity, and its history of suffering. Many spirit-stirring psalms are interwoven, and the traditional melodies, heard at their best on the holy days, are solemn and inspiring.

The want of a hymnology for the use of the more Americanized Jews is now being supplied, and the musical services in the larger temples are attractive and devotional. Congregational singing is adopted in some cases; in others children's choirs sing with happy effect.

Children's services have not been widely introduced, although they have been earnestly advocated of late years. To the Synagogue in general religious schools are attached for instruction in Bible, Jewish history and religion, and the Hebrew language. These hold sessions Sunday mornings and one or two week-day afternoons, so as not to conflict with the public schools. The Jews of America are sturdy believers in the public-school system, and their children maintain admittedly a high standing, owing largely to parental foresight and interest.

CHARITIES.

In the management of their charitable institutions the Jews display a commendable spirit of union and co-operation; and the best evidence of the genuine growth of the Synagogue is furnished by the rapid increase throughout the United States of institutions devoted to the alleviation of suffering, in whose support all classes unite—rich and poor, conservative and progressive. There may be minor differences in the Prayer Book, but when charity appeals the Israelite knows no differences.

There are Jewish orphan asylums in New York, Philadelphia, Cleveland, Baltimore, Atlanta, Brooklyn, San Francisco, New Orleans, and Rochester. There are Jewish hospitals in New York, Philadelphia, New Orleans, Baltimore, San Francisco, and Chicago. Homes for the aged exist in Philadelphia, New York, San Francisco, Chicago, and Boston. New York has its Montefiore Home for Invalids.

In most cases the hospitals are open to all without distinction of creed. These institutions are managed with a lavish expenditure, and compare favorably with the best of their class. They are supplied with every scientific appliance for comfort and medical relief. The orphan asylums resemble homes, and their inmates are treated more like members of a family. Their instruction is widened in some instances by industrial training. New York, Philadelphia, and Chicago have their United Hebrew Charities, and every town numbers its Hebrew Benevolent Society.

The Synagogue, however small, has always attached to it its charitable society for the relief of the worthy poor. In addition, a number of Synagogues, particularly in New York, have Sisterhoods of Personal Service, composed of Jewesses, who visit the poor, conduct kindergartens, and organize industrial classes. Daughters in Israel, an organization similar in aim to The King's Daughters, is making progress throughout the country. The Hebrew Sanitarium Association of New York does the work of a fresh-air fund for the babies and children of the tenement-house district, and has its Summer-home.

For their admirable system of relief, embracing employment agency, district nursing, voluntary visitors, the United Hebrew Charities of New York have gained recognition. It is commonly supposed that the Jews are all wealthy. The saying "as rich as a Jew," however, is like many popular sayings, without any foundation.

A glance at the statistics of Jewish charities would prove the reverse, and illustrate the extent and character of the Jewish proletariat, who are never allowed to become a public burden. But, however poor, the humbler classes love learning, manage to secure teachers for the young, are temperate and pious, observe Sabbath and festival with fervor, have numerous charitable societies among themselves, and soon by energy and thrift amass a competency and move away from their narrow tenements to respectable neighborhoods.

EDUCATION.

With characteristic energy, American Jews are grappling with the educational

problem so far as it concerns the children of the poor and immigrant classes, and display a keen appreciation of new and approved methods. In most of the larger cities, in New York, Philadelphia, Chicago, St. Louis, Brooklyn, Baltimore, are free schools for the youth of both sexes, to which agencies for industrial and technical training are attached.

More than 3,000 children attend the New York Hebrew free schools with kindergarten annex. The subjects taught embrace Hebrew, Bible history, religion in general, together with elementary technical training for the boys and industrial work for the older girls. The Hebrew Education Society of Philadelphia was one of the earliest in the land to teach technical pursuits. Within the past decade, owing to the increase in immigration and the necessity of diverting youth from peddling and similar occupations, a marked impetus has been given to technical training.

The Hebrew Technical Institute of New York, with accommodations now for about 200 boys, ranks with the best of its kind. Chicago's Hebrew Manual School has 900 pupils drawn from the immigrant population. It is expected that graduates of these institutions will become teachers of their brethren, to broaden their aims and train them for loftier and more ennobling callings that shall dignify the American Jew and adorn his adopted land.

The Baron Hirsch fund, which has an income of about \$120,000 yearly, and compares with the Peabody and Slater funds in usefulness, is devoted primarily to education. Its first trade school has just been started in New York, and it is a generous contributor to societies that aim at educating and Americanizing the children of the needy immigrant from Russia and elsewhere.

It devotes considerable attention to colonizing immigrants, but its plans have not yet matured in this direction. It expects to organize settlements and build cheap homes with ground for a beginning in agricultural or horticultural work; and then, if the experiment succeeds, to start agricultural colonies on a more extensive scale. For the present, too, it helps individual farmers, and is making strenuous efforts to encourage agricultural pursuits among the Jews, with what permanent success remains to be seen.

Previous experiments have proved costly failures; the existing settlements in New Jersey, however, have a more favorable outlook.

In religious education in general the only agencies are the Synagogue schools, which do not entirely supply the want. Efforts to institute improved methods and more effective organization are made from time to time. For theological education proper, the Hebrew Union College in Cincinnati and the Jewish Seminary in New York are in operation. Generous endowments are required to raise these institutions to the level of Princeton or Andover, and they will be forthcoming in due time.

An American Jewish Publication Society exists in Philadelphia, with about 2,500 members. It is national in scope, has branches in various cities, and publishes Jewish literary and educational works.

FRATERNITIES, ETC.

A prominent factor in the American Jewish life is the fraternity. The most important are the Bnai B'rith, which has branches in Germany and the Orient, and a total membership of about 35,000; the Keshet Shel Barzel, with about 15,000 members; the Sons of Benjamin, of about the same strength, and the Free Sons of Israel, which do not materially differ in numbers. The Bnai B'rith supports a free public library in New York, with over 30,000 volumes; a Home for the Aged at Yonkers, N.Y.; orphan asylums in Cleveland and Atlanta, besides generous help to similar institutions in other places. The Keshet Shel Barzel maintains the Montefiore Home for the Aged in Cleveland.

These fraternities provide endowments in case of death, and usually sick-benefits, besides assisting their members in educational and charitable effort. Many advocate a union or consolidation of the various Orders, which is not at all impossible, and would certainly promote the common aim. The membership is restricted to Hebrews, although contributions are often given for non-Jewish purposes.

In San Francisco the Bnai B'rith support a free school for the Jewish poor. The Jewish Alliance has recently been started to promote the welfare of Russian immigrants, and has rapidly gained in membership. Whether it will develop into a strong fraternity or continue a benevolent society cannot yet be determined. Its members are largely recently-arrived immigrants, who appear earnest and enthusiastic.

The Hebrew, like the American of other creeds, is fond of club life, and attractive club-houses have sprung up in the leading cities. The Harmonie, Progress, and Friendship, in New York, cost not less than \$2,000,000. Chicago, New Orleans, Galveston, Philadelphia, Pittsburgh, Cleveland, St. Louis, Cincinnati, have similar organizations. They are patronized chiefly by German-American Israelites.

Young Men's Hebrew Associations flourish in many cities. In New York the Society has done good work in Americanizing the immigrant and providing a free library. In Philadelphia its activity has also been marked. On the whole they lack the earnestness of the Y. M. C. A., and suffer from want of means. They are, however, not for religious purposes, being purely social and intellectual in their aims.

SOCIAL LIFE.

It is difficult to generalize about the social condition of the American Jew, because they are not a homogeneous class, but present many varying types and nationalities. There could be no greater absurdity than to class all Jews under one genus, or make all Jews responsible for the peculiarities of any special type, as the caricaturist in the comic press or the dramatist often does. American-born Jews of the well-to-do

class, who have been trained in American school and college, do not differ socially from American-born Christians of the same culture and condition.

Jews of foreign birth do not retain foreign habits longer than non-Jews of foreign birth. The children in both cases are Americanized. In the Synagogue the Jew is naturally exclusive, or at least presents a religious individuality; but outside of the Synagogue he is as much an American as his neighbor who worships in a church or does not worship at all. He contributes to all good enterprises, without distinction of creed. He is thoroughly cosmopolitan in taste and tendency. He loves art and music, participates in every movement for the betterment of society, enters all the professions and trades, is musician, scientist, journalist, university professor, artist, architect, physician, as well as clothier, banker, inventor, dry-goods merchant, grocer, handicraftsman, daily wage-earner.

It is not to be denied that the conservative Jew lives in his home in a special atmosphere. The Sabbath, with its sanctified rest, the various holy days, with their associations, are indeed peculiar to the Jew.

But they are not exclusive in any bigoted or narrow sense. They powerfully promote the home life and the individual health, and intensify for good the family influence, evoking a spirit of kindness, of peace, and genuine religion within the household. Visit the intelligent Jewish home on a Sabbath eve, and observe the peace that reigns, the love that shines from every countenance, the genial warmth and devotion, and you will learn what an important factor religion is in Jewish social life.

It does not harden the emotions, but brightens and sanctifies them. It does not make the Jew a Pariah of the narrow, forbidding type, a grim Sabbatarian, a Pharisee in its current and unhistorical meaning. The genuine Jew is the reverse of being sanctimonious; his Sabbath is cheerful, a day of delight. All servile work may be forbidden and business cease; but that does not make it a day of gloom and rigid asceticism, however numerous may be rabbinical restrictions.

The spirit of godliness in its best and purest sense that pervades a representative Jewish home and brightens as well the humblest workman's abode, whose Sabbath and festival are scrupulously kept, is pledge and proof that the Jew, as a class, will always be found on the side of religion, law, public order. America can depend upon him to be early among the earliest to its support when fundamental National interests are invaded.

EFFECT OF PREJUDICE.

That the Jew too feels the breath of the modern current is not to be denied. New tendencies are helpful if they strengthen and broaden, but are harmful if they destroy what is useful and holy in traditions and associations.

The subject of social prejudice against the Jew has received entirely too much discussion. Even in America, where civil and religious liberty prevail, social prejudices cannot always be overcome. It is directed now against the Catholic and now against the Jew, now against the Baptist and now against other sects or nationalities.

The extinction of prejudice is not a matter of legislation, but education. With the cultivation of the humanities there will be born a higher humanity. The painful provincialism that creeps out now and then and is unduly exaggerated in the papers is happily no American product, but a plant of foreign growth. The more people of varying creed and nationality meet on a common platform and recognize what is gracious and inspiring in each; the more they unite for human advancement and seek to translate into life the principles that underlie every religion—the universals of kindness, of honesty, of righteous conduct, of cordial neighborliness—the more successfully shall they eradicate intolerance and prejudice.

The Jew has his lesson to learn no less than the non-Jew. The Jew has his faults as well as his virtues; and education will smooth away his imperfections.

But the Jew's centuries of travail and wandering are to blame for the knots and scars. He has been thrust into the mud and then condemned because he is covered with dirt. He has been ostracized, hounded, restricted in residence and occupation until the psychological and physiological effects of long-continued persecution have become visible in form, feature, and character. Give him time and a fair field and he will repay the scorn and suffering that have been his share by loving service and helpful endeavor.

THE OUTLOOK.

The present condition of the American Synagogue shows activity and progress in every field. It seems almost magical, the change that a few decades have wrought. While there are certain elements of weakness in the failure to co-operate here and there, and the tendency occasionally to follow a selfish and unstatesmanlike policy, the generous rivalry in charitable work, the energy in adopting improved educational methods, the heartiness with which the immigration problem is being solved, the distinct advances in Synagogue decorum and religious education make one sanguine for the future.

The spectacle of thousands of poor or religiousists pouring in from Russia will arouse what is best in the American Jew and he will devote a good portion of his wealth and a large measure of his personal service in helping his brethren to help themselves and become useful and patriotic American citizens. He will take an active part in city problems and do his share to promote sanitary reform and uproot the evils that feed upon the life of city and State.

It is difficult to predict the future of American Israel. There has always been a double tendency in Judaism. The one found its aim in Palestine and the Temple service; the other sought the wider world and the education of humanity in the worship of one spiritual God.

That deeper longing, that yearning for the

universal, was never gratified, although psalmist and prophet preached a wider message than to Jewry alone, and are revered to-day by the great mass of mankind. It has never been permitted to the Jew to be more than seer and singer; others have undertaken his task, in God's providence, and spread his Bible and morality.

The American Synagogue has its double tendency to day, as ages ago in Isaiah's time when in the shadow of the Temple rites the prophet exhorted to the righteous life as higher than sacrifice. There are those among us who still live in the Orient and pray for a revived Temple and a rejuvenated nationality. There are others, no less devout, to whom the western skies are holier and who believe that Judaism must enter upon its cosmopolitan mission.

THE LETTER AND THE SPIRIT.

There has always been a conflict between the letter and the spirit in Judaism, and that struggle is likely to continue. With the new era before it, in a new land and under new conditions, the universal element in Judaism should certainly attain fuller expression than ever before. With the great masses in the cities to be reclaimed from vice and taught a simple faith and the useful life, there is a working field for the oldest as well as the youngest religion.

Will the two elements in Judaism separate and each proceed on its own path? Or will they continue, as at present, a Low Church and a High Church, so to speak? Many of our leaders plead for the development of Judaism in the prophet's spirit, which shall look forward and not behind, and place its golden aim in a purified humanity, and not in the days of Judah's supremacy, when its Temple was the center of attraction in the East.

It is a dazzling picture, and what could not a million Hebrews in America accomplish for purity in life and morals, for the amelioration of poverty and crime, if all were thrilled by a common impulse for God, virtue and humanity? But it is no time to cherish dreams or brood over the glory that is past. The low, sullen sounds from Russia tell of the continued crucifixion of the Jewish race.

Once famous Jewish thinkers had similar ideas. They, too, began to philosophize and spin bright fancies of an ideal Judaism; when suddenly came the "Black Death," and throughout Europe thousands of Jews were burnt to avert the pestilence. This was only about five centuries ago; and has humanity advanced so very much, when the power view unmercifully the torture of the Jews of Russia, who must be plundered, persecuted, exiled, because they are temperate, economical, energetic, devout?

I too would like to enchain the broader faith and aid in spreading a religion higher than race and creed. But the nearer duty is before us and it dare not be neglected.

We have enough to do to spiritualize and humanize our own and the task is a prodigious one. To plant the immigrant on his feet, to open new life and hope to his young ones, to unfold new fields of activity for them, to develop brawn and brain and make them the peers of the best and ripest American intelligence, is aim and incentive enough. If the American Synagogue is powerless for the present to do more, its psalmist and prophet are still open for the world to read. Its Bible is never a sealed book. The word is closed, but the work is ever open.

Adam R. Frank

The Girl to be Avoided.

[The Ladies' Home Journal.]

She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother.

She is the girl who is anxious to have you join a party, which is to be "a dead secret," and at which, because people are very free and easy, you are uncomfortable and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine, and you don't know, and possibly she doesn't, that many of the sinners of to-day committed their first sins "just for fun."

She is the girl who persuades you that to sleep at home and care for and love your own, to help mother and to have your pleasures at home and where the home people can see them, is stupid and tiresome; and that spending the afternoon walking up and down the street, looking at the windows and the people, is "just delightful."

She is the girl who persuades you that slang is witty, that a loud dress that attracts attention is "stylish," and that your own simple dress is dowdy and undesirable. She doesn't know, nor do you, how many women have gone to destruction because of their love for fine clothes.

She is the girl who persuades you that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward display of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as "a gay girl." She is very, very much mistaken.

And, of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.

Paddling a Kayak.

[Popular Science Monthly.]

When a Point-Barrow Eskimo is simply traveling along and does not care to make any great speed, he uses an ordinary paddle with one blade, like those used in the *umiak*, but somewhat lighter. As he has to sit in the very middle of the boat, he cannot use this as an Indian would, wholly on one side, driving the boat ahead with straight strokes and overcoming the tendency of the canoe to go off to one side by feathering his paddle in the water or by an outward sweep of the blade. First, he makes three or four strokes, say, on the right side, and then, as the boat begins to sheer off to the left, he lifts the middle out of the water and makes three or four strokes on the left side till she begins to sheer to the right, and so on. They do this pretty skillfully, so that the boat makes a tolerably straight "waka," and goes through the water at a pretty fair rate, but, of course, can make no great speed.

When the time comes for hurry, out is drawn from under the deck the double-bladed paddle, such as we are all familiar with from the writings of Capt. Ross and Capt. Parry, Dr. Kane, and all the explorers who have visited the Eskimos of the eastern regions. This is about six feet long and has at each end a broad, oval blade, far more serviceable than the narrow oar-blades of the eastern kayak paddles. The man grasps this by the middle and dips each blade alternately, regulating the force of his strokes so that the canoe goes straight through the water without veering to right or left. With the double paddle the kayak can be made to fairly fly through the water.

CONFEDERATE RAMS.

Their Construction, Operations, and
Final Disposition.

THE DARING ARKANSAS.

Passes the Union Fleet in De-
scending the Mississippi.

THE MERRIMAC.

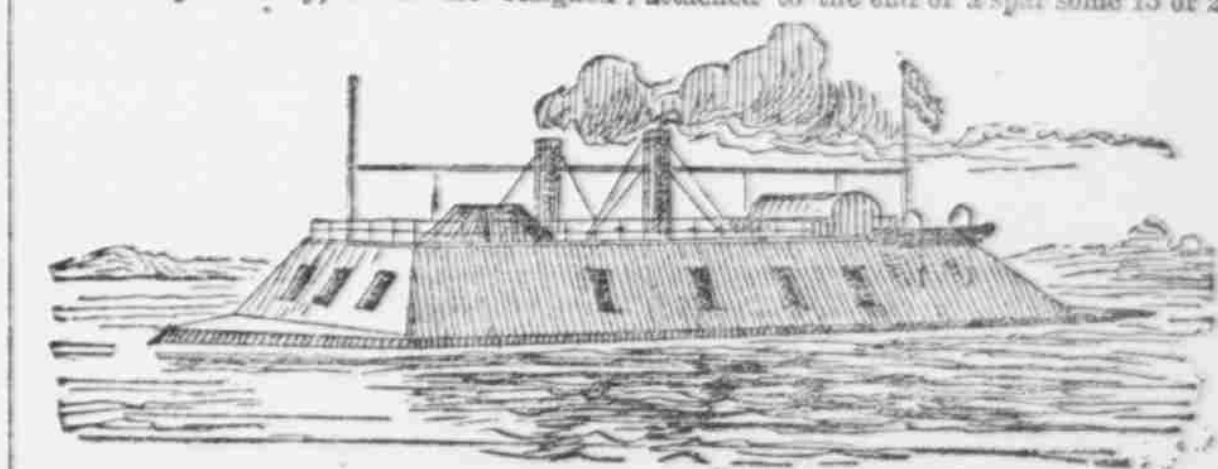
Destruction of the Albemarle
by Lieut. Cushing.BY WILLIAM SIMMONS, U. S. S. BROOKLYN,
PHILADELPHIA, PA.

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II.

HE exploits of the ram Arkansas on the Upper Mississippi created some consternation in naval circles in the Summer of 1862. She was built at Memphis, Tenn. Her constructor, Prime Emerson, contracted to have her ready for service by December, 1861. Just previous to the capture of Memphis by the Western Flotilla the Arkansas was removed to Yazoo City, on the Yazoo River. The Confederate Congress appropriated \$150,000 for her construction. She reached Yazoo City in April, 1862, in charge of Capt. C. H. McBlair.

On May 28, 1862, he was relieved by Capt. Isaac N. Brown. He was born in Livingston County, Ky., and entered the United States Navy in May, 1834. He resigned

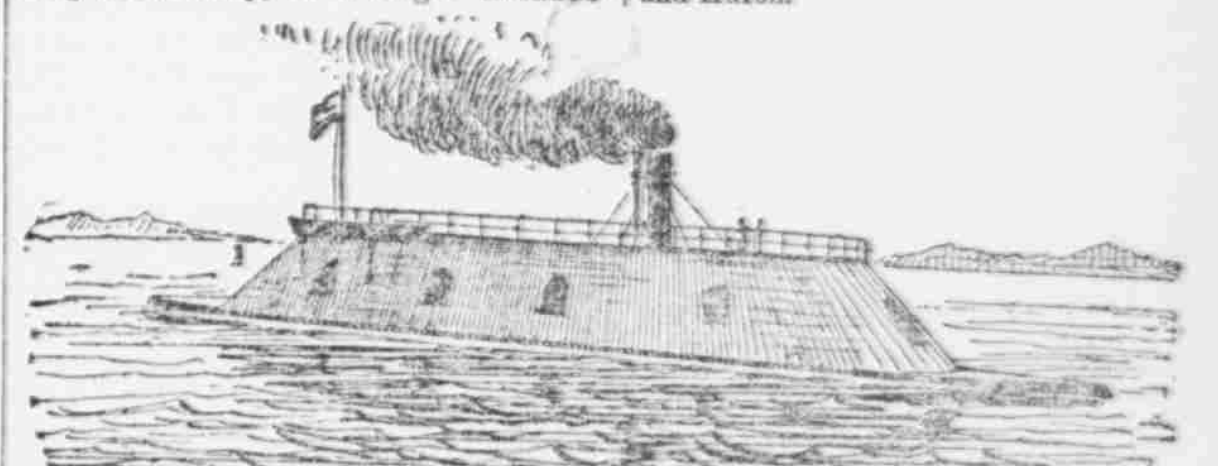


THE ARKANSAS.

therefrom in May, 1861, and on the 6th of June entered the Confederate service.

In Brown's orders to assume command he was instructed to "finish the vessel without regard to expenditure of men or money." Five hundred carpenters and 14 forces were employed on her, divided into day and night parties, until she was finished, which was about July, 1862.

The model of the Arkansas was a combination of the flat-bottom boats of the West and the keel-built steamers designed for navigation in deep waters. Her bow was made sharp, and attached to it was a cast-iron ram. Her engines, also built at Memphis, were low pressure, with two propellers acting independently. The iron rail of the Arkansas was of ordinary railway iron, running horizontally, of a single thickness



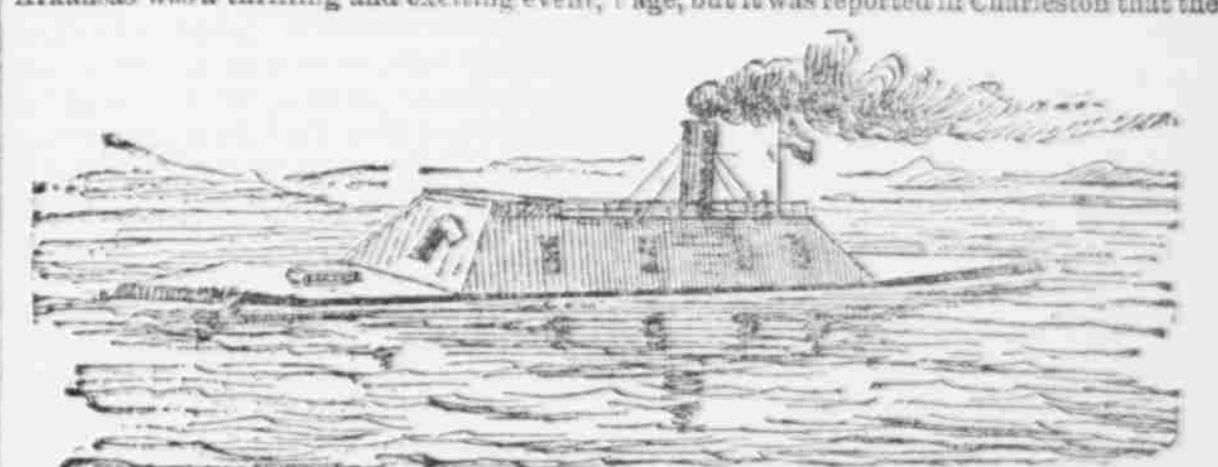
THE MERRIMAC.

The quarter and stern had a thin coating of boiler iron, and she carried 10 guns.

The ram left Yazoo City July 15, 1862, and entered the Mississippi about 12 miles above Vicksburg. She encountered the United States gunboats Carondelet, Queen of the West, and Tyler, which engaged her at close quarters; but the Arkansas, finding the odds against her, rapidly retreated under cover of the Vicksburg batteries. Her machinery was disabled, 10 of the crew were killed and 17 were wounded.

Among the wounded was Capt. Brown, and his injuries were of such a character that he was compelled to relinquish command. He was succeeded by Capt. Henry K. Stevens.

The descent of the Mississippi by the Arkansas was a thrilling and exciting event,



THE TENNESSEE.

and her commander was worthy of the generous welcome which the citizens of Vicksburg extended to himself and his bold crew. He encountered and succeeded in passing the following vessels, then at anchor about five miles above Vicksburg: The Hartford, Richmond, Ironsides, Winona, Seaton, Wissahickon, Benton, Essex, Great Western, Carondelet, and several others.

A few days after this, on July 22, a com-

bined attempt was made to destroy the Arkansas, but our vessels were driven off by the heavy rifled guns mounted in and around Vicksburg. The vessels of the Gulf Squadron then re-passed Vicksburg and proceeded down the river as far as Baton Rouge. The Arkansas, having been repaired while at Vicksburg, very foolishly followed us down, but never returned.

On Aug. 1, 1862, Gen. Van Dorn ordered Gen. Breckinridge to recapture Baton Rouge, and the Arkansas descended the river to co-operate in the movement. On the 6th the battle of Baton Rouge took place, and the presence of our vessels saved the town. Breckinridge retreated with a heavy loss. During the progress of the engagement the Arkansas put in an appearance, and was met by the gunboat Essex. The engagement which took place resulted in the total destruction of the Arkansas, and the following is a copy of the official account of her loss:

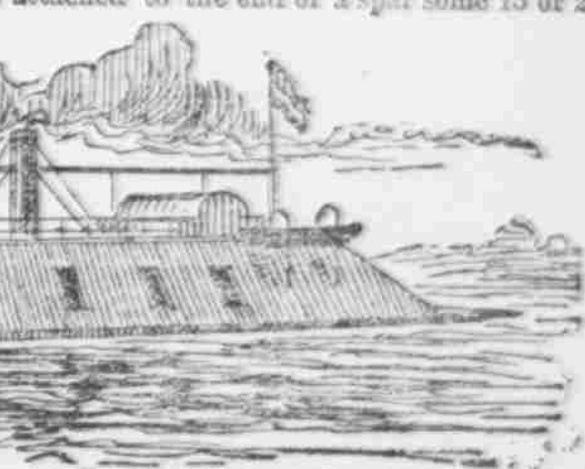
U. S. GUNBOAT ESSEX,
OFF BATON ROUGE, Aug. 6, 1862.
SIR: This morning at 8 o'clock, I steamed up the river, and at 10 o'clock attacked the rebel ram Arkansas and fired her up. There is not now a fragment of her left.

Very respectfully, your obedient servant,
W. D. FORSTER,
Rear-Admiral D. G. FLEMING,
Commanding Gulf Squadron.

THE PALMETTO STATE.
The keel of this remarkable ironclad was laid at Charleston, S. C., in January, 1862. She was constructed under the personal supervision of Duncan N. Ingram, who was born in Charleston in the year 1802. He was formerly an officer in the United States Navy, but resigned therefrom Feb. 4, 1861.

The iron plating of the Palmetto State was four inches thick, and the battery consisted of an 80-pounder rifle gun forward, a 69-pounder rifle gun aft, and an 8-inch shell gun on each broadside.

The expense of her construction was met by the proceeds of a fair held by the ladies of Charleston, in which it was reported that jewelry and silverware were freely contributed. The crew of the Palmetto State consisted of 125 men, and her first commander was James Henry Rochelle, formerly an officer in the United States Navy, from which he was dismissed April 17, 1861. The Palmetto State carried a torpedo attached to the end of a spar some 15 or 20



THE PALMETTO STATE.

feet long, projecting from the bow on a line with the keel, and so arranged that it could be carried either tried up clear of the water or submerged five or six feet below the surface. She was considered in every respect a very efficient vessel, capable of rendering good service, and creditable to her constructor.

The only service she rendered the Confederacy was on the night of Jan. 30, 1863, when she left Charleston about 11 p. m. in company with the *Chilcota*, for the purpose of sinking the vessels on blockade duty at Charleston. This was rather a large contract for a small party, in view of the fact that the following vessels were then on duty at that place: The *Meredith*, *Unadilla*, *Keystone*, *State*, *Ottawa*, *Stettin*, *Augusta*, and *Huron*.



THE UNADILLA.

In the darkness of the night the ram approached the U. S. gunboat *Meredith*, Capt. H. S. Stellwagen, and rammed a large hole in the starboard quarter, at the same time firing a solid shot, which unfortunately penetrated the steam drum, killing a number of the crew. Others were scalded to death by escaping steam. The *Meredith* immediately proceeded to Port Royal for extensive repairs. The other vessels of the squadron slipped their cables and proceeded temporarily out to sea, first exchanging shots with the *Palmetto State*.

This event created some consternation at Washington, and indicated the danger to which our wooden vessels were subjected. When Capt. Ingram returned to Charleston the blockading vessels resumed their anchorage, but it was reported in Charleston that the